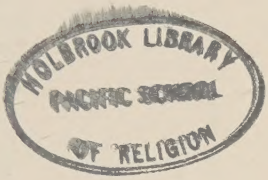
WORLD PARISH

MARCH, 1956



Ninth
World Methodist Conference

LAKE JUNALUSKA, NORTH CAROLINA
UNITED STATES OF AMERICA

AUGUST 27, 1956-SEPTEMBER 12, 1956

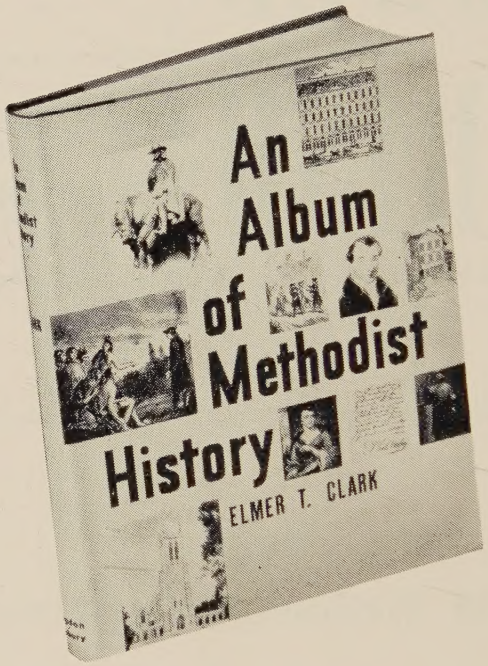
Preliminary Information

On

Arrangements And Program

"One picture is worth 10,000 words!"

—old Chinese proverb



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WORLD PARISH

Vol. IV **March, 1956** **No. 1**

Published by the World Methodist Council and the Association of Methodist Historical Societies (U.S.A.) under the Editorship of the Secretary, Dr. Elmer T. Clark, Lake Junaluska, North Carolina, U.S.A.

Ninth World Methodist Conference

On behalf of the Executive Committee we submit the program of the forthcoming World Methodist Conference, with annotations setting out the meaning and significance of the great issues which will be before the Conference. The Main Theme has to do with Methodism in the Contemporary World. Methodism, however, shares its task with the Universal Church, and in the broad sense has a common message and a common mission. The program, therefore, will be concerned with the message of the Church and its mission determined by that message in the world of today. There are points which relate particularly to World Methodism with its tradition and particular emphasis. These also will be matters of consideration during the Conference.

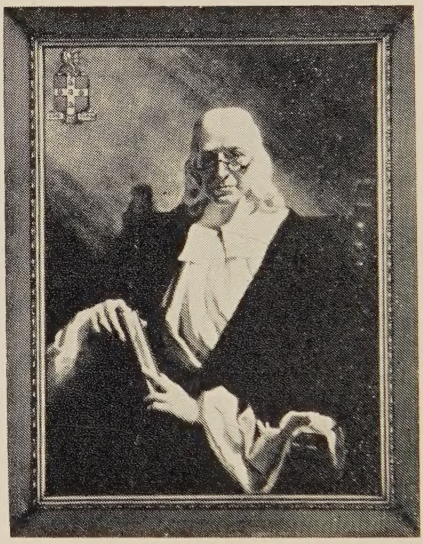
This annotated program is submitted not only for use by the members of the Conference in preparing them for the sessions in which they will participate, but also for the use of Methodists everywhere, who should know what their representatives will be considering. It is well that they too should consider these great issues and in their thought and prayer sustain the Conference. It may be that God will move so mightily amongst us that out of the Conference may come, as we believe it will, inspiration and impulse for Methodists throughout the world, that they may take their full place in the Universal Church and make their full contribution in the mission of the Church, doing so with an understanding of the message, committed to the Church by our Lord Himself.

It is our privilege to submit this program in this form and to express the hope that everyone who reads it will find it full of suggestion, guidance and inspiration.

Yours most sincerely,
ELMER CLARK,
E. BENSON PERKINS, *Secretaries.*

A portrait of Methodism's founder
by a painter of the world's great figures

Salisbury's JOHN WESLEY



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THE PROGRAM OUTLINE

MAIN THEME: METHODISM IN THE CONTEMPORARY WORLD.

Part 1. Affirmations

The Authority of the Bible
The Sufficiency of the Gospel
The Necessity of the Church

Part 2. Christian Responsibility in a Divided World

Christians and the Modern State
Christians and Race Relations
Proclaiming the Gospel
Nuclear Knowledge and Christian Responsibility
Christians in a Scientific Age

Part 3. Christian Responsibility in a Divided Church

The New United Churches and Schemes of Union
Problems of Church Union
Nature and Sphere of Christian Education
The Church and Social Issues
The Church and Family Life
World Missionary Strategy
Which Way to Unity?—Regional Unions or Confessional Ecumenicity
Our Unity in Christ

Part 4. Distinctive Methodist Contributions

Methodist Emphasis in Ecumenical Theology
The Equipment of the Ministry
The Place of Methodism in the Protestant World
The Ethical Outworking of Methodist Theology
Methodist Hymnology

PROGRAM ANNOTATIONS

PART I—Affirmations

1. The Authority of the Bible

The Bible is our standard of faith. In what sense and with what confidence can we turn to it today as our final authority? One of the most important developments in recent theological thought is the emphasis upon the unity of the Scriptures as a witness to the divine

revelation which culminated in Jesus Christ. This emphasis requires exposition in the light of the modern study of the Bible. It is also important to inquire what kind of guidance is provided by the Scriptures for the solution of personal and social problems. In brief, how can the Bible be so expounded as to become the Word of God to us today?

2. The Sufficiency of the Gospel

The Bible witnesses to the Gospel as the good news of salvation. What is the Gospel? Primarily it is not a philosophy of life or even a way of life. It is God's final word to man about Himself and His purpose for the world. It is a message of redemption—the story of God going into action to deliver man from sin and to bring him into a Christ-centered fellowship. Because it deals with man's final need which is freedom from the bondage of sin or self-concern, it is all sufficient.

Other ways of salvation are being offered today and the unique claims of Christianity are being seriously contested. How, over against these philosophies which deny the basic assumptions of the Christian Faith, can the sufficiency of the Gospel to meet human need be maintained?

3. The Necessity of the Church

In the Apostles' Creed we declare our belief in the holy catholic Church as an article of faith along with, for example, the belief in the forgiveness of sins and the life everlasting. The Church is thus of the essence of the Christian Faith and in the New Testament and modern idea of a Christian outside the Church is not represented. To be in Christ is to be in His Church. The Church is a God-given society called to be the expression and instrument of the Gospel. Its function is determined by its message.

PART II—Christian Responsibility in a Divided World

4. Christians in the Modern State

The increasing part taken by the State in the life of the individual has created new conditions of life in modern societies. It has laid new responsibilities on Christians. Christian attitudes and obligations in politics, economics and social life need to be re-examined. Christians may become subject to pressures and challenges which make the commands of Christ particularly relevant and often dangerous. How far can the crown rights of the Redeemer be honored in practice in a world largely organized apart from God?

5. Christians and Race Relations

The emergence in an acute form of tensions based on differences of race raises three fundamental questions: (i) What is the Christian atti-

tude towards race in the light of New Testament teaching? (ii) To what extent has the Church in the past failed to give expression to that attitude in teaching and practice? (iii) What guidance has the Church to offer today in the existing situation with special reference to politics of differentiation and segregation?

6. Proclaiming the Gospel

The Church is entrusted with a message which is to be shared by all men. How is the Church to communicate the Gospel to those outside her borders? The evangelist should know his message and he should also know the world in which he is seeking to proclaim it. He has to consider the most effective methods of offering the Gospel in an age of rapid social changes which often obscure man's fundamental needs. The Church also has to face the question whether its own life is such as to provide a home for converts and what provision it offers for building them up in the Christian Faith so that they may become perfect in Christ Jesus.

7. Nuclear Knowledge and Christian Responsibility

While in one sense nuclear knowledge presents no new problem for Christian thought, it sets in bold relief the question of the validity of our belief in the sovereignty of God and compels us to consider afresh the relation of the Kingdom of God to life on this earth. If Christianity is concerned with the redemption of all life, the Church has a special concern for the uses to which nuclear knowledge may be put. Is the situation to get out of hand before the Church declares what it believes to be the mind of Christ?

8. Christians in a Scientific Age

Certain phases of the old conflict between science and religion have disappeared, but it should not be inferred that there is now complete reconciliation between science and religion. The scientist needs to recognize that there are aspects of life which cannot be fully comprehended by scientific method, and the theologian should gladly acknowledge that God is revealed in scientific knowledge itself rather than in the gaps and that science is an ally of the Christian Faith. The Christian program for society cannot be carried out without the aid which science alone can provide.

PART III—Christian Responsibility in a Divided Church

9. The New United Churches and Schemes of Union

Already schemes of union have been consummated and at least eighteen other schemes of different kinds or preliminary conversations are proceeding in different parts of the world. We need to become familiar with what is happening in the ecumenical world as well as to

have in mind what has already been achieved and what would appear to be the immediate development in the near future. This section, therefore, will involve a factual statement with special reference to the Church of South India, the United Church of Canada, the United Church of Japan and the Union schemes which are in a fairly advanced state of development in Ceylon and North India.

10. Problems of Church Union

The examination of this question will bring before us the relations between Churches with the "historic episcopate" and those without it as well as other ecclesiastical and theological issues which divide the Churches. It will also be necessary to consider what have come to be described as the non-theological factors which not only create difficulties and seem to keep Churches apart but must of necessity be brought into consideration in the development of any forms of Church union.

11. Which Way to Unity? Regional Unions or Confessional Ecumenicity?

There may be a seeming clash between the movement towards unity among Churches of different confessions within national frontiers (e.g., Church of South India) and the movement towards closer ecumenical unity between Churches in different lands which are within the same confessional family (e.g., World Methodist Council, Lutheran World Federation) sharing a common tradition. This question is obviously related to the resurgence of nationalism which may have an important influence on the development of Church unity. It is not suggested that there is a fundamental cleavage between regional unions and world confessional unity but there are elements in the situation which must be carefully guarded. The possibility that in any one period the Holy Spirit may be leading the Churches to one kind of unity in some areas and another kind elsewhere needs to be kept in view.

12. Our Unity in Christ

Too often the problem of reunion is discussed without serious consideration being given to the nature of Christian unity. The unity of the Church is God given. Already the Churches are one in Christ in the sense that they have a common allegiance, a common message and a common mission. The Church is one and the unity of the Church is determined by the relation of its members to Christ, who by His redemptive love draws them into one family. Thus the disunity of the Churches obscures the unity of the Church. Differences of tradition and ways of worship in the Churches which are apart from each other are not sinful. They may represent the richness of creation and of the Gospel. Differences become sinful when they become the occasion for separation or division, since division means the denial of fellowship in Christ. Unless our unity in Christ finds visible expression in mutual recognition, whatever form that recognition may ultimately take, the nature of the Church will be misrepresented and its task will be impeded.

13. Nature and Sphere of Christian Education

Systems of religious education differ in the various countries represented by the World Methodist Council. The U.S.A., Australia, and the United Kingdom, for example, adopt quite different policies in the schools under public control. We are concerned, however, not only to set out these differences but to think out a philosophy of Christian Education which should find varying forms of expression as well as to help each other in the handling of practical problems. Whether or not religious education is associated with the State, we are all confronted by the need for (i) the provision of ways of worship which are adopted to different age groups; (ii) more effective doctrinal instruction and biblical exposition; (iii) the elucidation of the Christian way of life.

14. The Church and Social Issues

By the Church we mean not simply the ministers, or any particular class within the Church but the people of God, ministerial and lay, set within the world to bear witness to the Rule of God. What are the factors in the existing social order which impede the extension of the divine rule? How far does the industrial order reveal the will of God in so far as it has been revealed to us? What are the specific social evils against which the Church should be unbending in its opposition? Is it possible for the Church to speak more positively about the relation of Christianity and war? Again, the devastating consequences of drink and gambling are writ large in the life of our communities. What should be the policy of our Churches in regard to these and other evils? To what extent can the Church commit itself to a constructive social program? These and other questions call for our consideration.

15. The Church and Family Life

A stable family life is the foundation of a stable society. Hence society as well as the Church is involved in the preservation of the family. Forces within the family and without are making for the disintegration of family life. There are many happy homes, but in every land marriages are dissolved, homes are broken up and children are neglected. If the family is the training ground for Christian character and for membership of the Church and if in the nurture of the child the parents have the first word, the Church has a prime responsibility for the maintenance of Christian homes. Clearly the Church needs to reorientate its thought and practice in relation to this central issue.

16. World Missionary Strategy

The Methodist Church of Great Britain through its Conference appointed a commission to consider the missionary obligation of the

Church in relation to the unchanging message of the Gospel and the rapid political, social and economic changes of our time. The commission urged that the whole subject should be considered by the World Methodist Conference. It may be that the time has come for World Methodism to work out an over-all plan to deal with the new situation that has arisen. Certainly the question must of necessity be asked whether Methodist missionary development can continue to be directed by the Board of Missions of the United States of America and the Overseas Mission organization of British Methodism together with the missionary organization of the other Conferences, such as South Africa, Australasia and New Zealand. There are points where duplication would seem to be undesirable and where common and united action by Methodism acting as one Church would seem to be eminently desirable. Whatever the ultimate conclusion these questions inevitably arise at this stage.

PART IV—Distinctive Methodist Contributions

17. Methodist Emphasis in Ecumenical Theology

While Methodism disclaims any distinctive doctrines since it believes that it shares with other communions in the heritage of the Bible which is its final standard of faith and practice, it has made explicit certain doctrines which are too often relegated to the background. Among them is the emphasis on (i) personal religion rooted in a personal acceptance of Jesus Christ as Saviour and Lord and expressed as well as nourished in the life of the fellowship of the Church; (ii) assurance or the conviction that we are in the hands of God who has set us in a right relationship to Himself through Jesus Christ and brought us into His own family; (iii) the quest of holiness which derives from the faith that God wills that the victory of love should be complete in our life and in all human relations; (iv) evangelism or the joyous obligation of offering to all men the fulness of Christian salvation. A reinterpretation of Christian holiness is one of the major contributions of Methodism to ecumenical theology. It will further be found that when Methodist theology is faithfully portrayed, it preserves a balance between the individual and the corporate, the subjective and the objective, the evangelical and the sacramental, doctrine and experience.

18. The Equipment of the Ministry

Those who are set apart for the work of the ministry are charged to preach the Gospel as contained in the Scriptures, to administer the sacraments and to care for souls. How far does the ministerial training given in different parts of the Methodist world assist in enabling those who are received into the ministry to discharge their responsibilities? What changes in training, if any, are desirable? Is the present curriculum too wide or too narrow? Is every effort made to ensure that those who have undergone a course of training know the Gospel

and know the world in which they live? Are they familiar with the discipline of the spiritual life? Are they capable of making the Bible come alive for their congregations? These and other issues merit individual and corporate study.

19. The Place of Methodism in the Protestant World

We speak of the catholicity of Methodism and Methodism cherishes its place in the holy catholic Church. It greatly rejoices in its Protestant heritage. What has Methodism to contribute to the Protestant tradition and what has Methodism still to learn from it?

20. The Ethical Outworking of Methodist Theology

From the beginning of its history the theological emphases of Methodism have had their counterpart in the call to a life of discipline and active love. There is need for Methodism under the guidance of the Holy Spirit to think out afresh the ethical implications for society and the individual of its teaching about fellowship and perfect love. In what direction should we look for action if there is to be an ethical outworking of our theology? What are we as members of different Churches to do that we are not doing at the present time?

21. Methodist Hymnology

The main contribution of Methodism to the liturgical treasures of the Church lies in the Covenant Service with which the Conference at Lake Junaluska will conclude and in the hymns of the Wesleys, particularly, of course, Charles Wesley. The hymns embrace the fundamental doctrines of the Christian faith and are profoundly theological. They spring, however, from a theology which has been lived through and woven into the fabric of personal experience. Because they set forth the Gospel they are relevant to our need today as much as in the Eighteenth Century. Hymns are not hymns unless they are sung. The Methodist Movement set the Churches singing, which was a new experience in Great Britain in that Eighteenth Century. It is necessary, therefore, to consider not only the hymns with their rich meaning and their expounding of the theology of the Gospel of the Grace of God, but also the tunes to which they were sung historically as well as the tunes which have been composed since and form a suitable means for enriching in this way the worship of The Methodist Church. At the same time we remember with gratitude that the Wesley hymns belong to the Church Universal and are found today in all the Hymnbooks of the Reformed Churches round the world.

Program Dates

BUSINESS SESSIONS

August 27-31 ..... World Federation of Methodist Women
August 28 ..... Registration for World Methodist Council
August 29 ..... Executive Committee
August 30 ..... Executive Committee, A.M.
World Methodist Council, P.M.
August 31 ..... World Methodist Council, A.M.
August 31-September 1 Association of Methodist Theological Schools
August 31 ..... Cherokee Indian Drama, "Unto These Hills," P.M.

THE CONFERENCE

August 31 ..... Registration for World Methodist Conference, P.M.
September 1-11 ..... World Methodist Conference
September 12 ..... Plenary Session, A.M.
World Methodist Council, P.M.
Executive Committee, P.M.
Covenant Service, P.M.
September 13-15 ..... Historical Caravan to New York

Daily Schedule

7:30 A.M. . . . . Holy Communion
9:15 A.M. . . . . Morning Devotions
9:30 A.M. . . . . Addresses on the Theme of the Conference
10:45 A.M. . . . . Recess
11:15 A.M. . . . . Discussion Groups

LUNCHEON

2:30 P.M. . . . . Special Features and Groups as Arranged
4:00 P.M. . . . . Tea and Social Hour
5:00 P.M. . . . . University Lecture

DINNER

7:30 P.M. . . . . Public Assembly

Daily Program Details

SATURDAY, SEPTEMBER 1, 1956

Welcoming Service

MORNING

Message from the President of the United States.
Greetings from Other World Leaders.
Response
Address of Welcome by the Governor of North Carolina

Statement of Welcome on Behalf of American Methodism
Statement of Welcome on Behalf of the Lake Junaluska Assembly
Responses to the Addresses of Welcome

Evening

Panorama of Methodism

SUNDAY, SEPTEMBER 2, 1956

Morning

Processional, Participants Robed
The Conference Sermon

Afternoon

Dedication of the World Methodist Council Building

Evening

Program of Methodist History: "The Formative Period of American Methodism"
"The Wesley Family"

MONDAY, SEPTEMBER 3, 1956

Morning

Address: "The Authority of the Bible"
Address: "The Sufficiency of the Gospel"

Afternoon

Lecture: "The Necessity of the Church"

Evening

Hymn Festival

TUESDAY, SEPTEMBER 4, 1956

Morning

Address: "Christians and the Modern State"
Address: "Christians and Race Relations"

Afternoon

Lecture: "Methodist Emphasis in Ecumenical Theology"

Evening

Public Assembly

WEDNESDAY, SEPTEMBER 5, 1956

MORNING

Two Addresses: "Proclaiming the Gospel"

AFTERNOON

Lecture: "Nuclear Knowledge and Christian Responsibility"

EVENING

Fraternal Delegates Messages

THURSDAY, SEPTEMBER 6, 1956

MORNING

Address: "Christians in a Scientific Age"
Address: "The Equipment of the Ministry"

EVENING

Public Assembly

FRIDAY, SEPTEMBER 7, 1956

MORNING

Address: "New United Churches and Suggested Plans of Union"
Address: "Problems of Church Union"

AFTERNOON

Lecture: "The Place of Methodism in the Protestant World"

EVENING

Public Assembly

SATURDAY, SEPTEMBER 8, 1956

MORNING

Address: "The Nature and Sphere of Christian Education"
Address: "The Ethical Outworking of Methodist Theology"

EVENING

Public Assembly

SUNDAY, SEPTEMBER 9, 1956

MORNING

Morning Worship: American Order of Service
World Methodist Conference Services will be conducted in various cities by deputations sent from the Conference.

Afternoon

Vesper Sermon

Evening

Evening Worship: British Order of Service

MONDAY, SEPTEMBER 10, 1956

Morning

Address: "The Church and Family Life"
Address: "The Church and Social Issues"

Evening

Address: "Negro Methodism in America: The Early Story"
Address: "Negro Methodism in America: The Developing Life"

TUESDAY, SEPTEMBER 11, 1956

Morning

Address: "World Missionary Strategy"
Address: "The Way to Unity: Regional Unions or Confessional Ecumenicity"

Afternoon

Lecture: "Our Unity in Christ"

Evening

Public Assembly

WEDNESDAY, SEPTEMBER 12, 1956

Morning

Plenary Session of the World Methodist Conference
Adjournment of the World Methodist Conference

Afternoon

The World Methodist Council
The Executive Committee of the World Methodist Council

Evening

Covenant Service
Closing Address

THURSDAY, SEPTEMBER 13-16, 1956

Historical Caravan to New York, visiting points of Methodist and national historic interest enroute.

GENERAL INFORMATION

LAKE JUNALUSKA

Lake Junaluska is a summer assembly of The Methodist Church in the United States, owned and controlled by the Southeastern Jurisdiction, the largest jurisdiction of American Methodism. It takes its name from a famous chief of the Cherokee Indians, whose Eastern reservation is nearby.

The Assembly consists of 2500 acres of land and a lake of 250 acres. It was the gift of the laymen to the Church and was opened in 1913. Here are held the training schools, conferences and other meetings of the Church during the summer season. Around 235 persons have built homes on the Assembly grounds. Most of them are summer residents, although an increasing number of persons are erecting permanent homes.

LOCATION

Lake Junaluska is twenty-five miles west of Asheville, North Carolina. It is in the Great Smoky Mountains and near the eastern gateway of the Great Smoky Mountains National Park. This park attracts more visitors than any other park in the United States and the Blue Ridge Parkway is the most heavily traveled recreational highway in the country. The highway into the park, Number 19-23, crosses the Assembly grounds.

Lake Junaluska is at an altitude of about 3000 feet above sea level. In August and September the weather will probably be warm in the afternoon and cool in the evening. Summer clothing with a light raincoat will be advisable.

TRAVEL FACILITIES

Travel to Lake Junaluska is by the Southern Railway and the Capital, Delta and Piedmont Air Lines to Asheville, North Carolina, at which point official representatives to the Ninth World Methodist Conference will be met and conveyed to the Assembly grounds. The buses of the Smoky Mountain Trailways pass the Assembly gates almost hourly.

A Southern Railway train carrying sleeping cars direct to Asheville leaves New York at 4:35 P.M., and Washington at 6:15 P.M. and 8:30 P.M., arriving at Asheville at 9:00 A.M., the following morning. A train with sleepers leaves Chicago at 1:15 P.M. and Cincinnati at 9:50 P.M., arriving at Asheville at 11:00 A.M. the following day. Advance reservations are necessary. Persons from outside the United States should consult their travel agents or write well in advance to Dr. Karl Quimby, 150 Fifth Ave., New York 11, N. Y.

The Secretary must be advised in advance of the mode of travel and the hour of arrival at Asheville in order to arrange transportation to Lake Junaluska.

FACILITIES FOR MEETINGS

The public buildings at Lake Junaluska are as follows:

1. ASSEMBLY AUDITORIUM. This has a seating capacity of more than 2000, with a small chapel with a capacity of about 150 persons.

2. THE MEMORIAL CHAPEL. This small chapel was erected in honor of the service men and women of the Southeastern states. It has about 250 seats and is used for meetings of a strictly religious character.

3. SHACKFORD HALL. This educational building has a small auditorium for about 250 persons and numerous classrooms for smaller groups.

4. ADMINISTRATION BUILDING. The office building of the Assembly has a conference room which can accommodate about 40 persons.

5. KERN MEMORIAL YOUTH CENTER. This is a recreational building for young people, erected as a memorial to the late Bishop Paul B. Kern. It has three large rooms, each seating around 100 persons, which may be used.

6. CHILDREN'S BUILDING. This educational building for children has several rooms which may be available for committee meetings.

7. LAMBUTH INN. This is a hotel which has a chapel and four classrooms for committees and discussion groups.

8. WORLD METHODIST BUILDING. The headquarters building of the World Methodist Council and the Methodist Historical Society contains offices, library, and a reading room and museum. There is no space for meetings.

HOTEL FACILITIES

The hotel facilities of Lake Junaluska and the area adjacent thereto will be overcrowded during the Ninth World Methodist Conference. All persons who hold the credentials of the World Methodist Council will be accommodated.

Other visitors will be welcomed at the public meetings but must make their own arrangements for hotel accommodations and meals.

HOTEL FACILITIES AT THE ASSEMBLY

The following are located on the Assembly grounds and are easily accessible to the Auditorium:

1. THE JUNALUSKA APARTMENTS. These are of de luxe type and offer the best facilities. There are fifty apartments, each with a sitting room with double couch beds, double bedroom and bath, and most of them have kitchenettes. Each apartment will accommodate four persons. A cafeteria is adjacent. These apartments are reserved for the representatives to the World Methodist Conference from foreign countries and those who are not members of the Methodist Church, U.S.A. Rates are $8.00 per day for four people. Meals at the cafeteria cost $3.00 per day per person.

2. LAMBUTH INN. This hotel is owned by the Assembly and contains 100 rooms. Nearly all are double rooms and most of them have private baths. It operates on the so-called American Plan. The rates are $5.50 per day and up per person, including meals. This hotel will be reserved primarily for the World Federation of Methodist Women, speakers, and others assigned by the World Methodist Council.

3. TERRACE HOTEL. This older hotel has long been the official hotel of the Assembly. It has 100 rooms, most of them being double, and relatively few have private baths. The rates are similar to those of the Lambuth Inn.

4. YOUTH DORMITORIES. These are old dormitories with about 100 very small rooms with two single beds. None have private baths but there are shower baths in each of the two buildings. They are used by young people. The rates are $1.00 per day for each person. The cafeteria is adjacent.

5. LAKESIDE LODGE. This is a privately operated hotel of two separate buildings. It is a summer hotel with small rooms without private baths and the rates are reasonable.

6. COLONIAL HOTEL. This privately operated hotel has 35 rooms; most of these are double rooms with few private baths. The rates are from $5.25 to $6.50 per person per day, or from $35 to $47.25 per week, including meals.

7. SUNSET COTTAGE. This is a popular boarding house with its own clientele but a few double rooms may be available. The rates are $5.00 per day with meals.

8. PROVIDENCE LODGE. This lodge has a dozen double bedrooms, without private baths. Rates are $4.50 and $5.00 per day with meals.

9. There are numerous private homes which receive guests at reasonable rates. Persons interested in these should write to one or more of the following: Rev. R. L. Allen, T. W. Camlin, Mrs. William H. Wrigley, A. L. Ensley, Rev. Leland Moore, Miss Stephanie Moore, Wayne Rogers, Mrs. W. S. Smith, Miss Barnett Spratt, Rev. Daniel Lane, Mrs. Ray Robinson. A few of these will provide meals.

ADJACENT FACILITIES

There are numerous hotels and de luxe motor courts adjacent to Lake Junaluska but not on the Assembly grounds. These are in Waynesville, North Carolina, three miles away, on the highway near the Assembly, and in Soco Valley, four to five miles away. These should be used by persons who have their own automobiles.

In asking for reservations at any of these places it is highly necessary to state that the applicants hold the credentials of the World Methodist Council, since facilities may not be available otherwise because of the heavy regular tourist business.

It is also necessary to state how long the representative will remain at the Conference. Those who attend for a short period only may have difficulty in securing accommodations on the Assembly grounds.

HOTELS AT WAYNESVILLE

Waynesville, North Carolina is three miles from Lake Junaluska and can be reached in a few minutes over a Federal highway.

1. GORDON HOTEL. This is three miles from the Assembly. It offers double and single rooms with private and connecting baths, and without baths. Rates are from $2.00 to $4.00 per day per person.

2. PARKWAY KNOLL. This is an Inn with a Motor Court, offering double and single rooms, with and without baths, at rates similar to those above mentioned.

MOTOR COURTS

There are numerous motor courts at Lake Junaluska and in the adjacent area. Nearly all of these offer de luxe accommodations. They have double rooms, all of which have private baths. Many also have kitchenettes. In some cases there are cottages with two double bedrooms.

The usual rates at these motor courts are from $2.00 to $4.00 per day per person, without meals. All the courts listed below are easily accessible to Lake Junaluska Assembly by automobile.

LAKE JUNALUSKA

1. LAKEVIEW MOTOR COURT. This de luxe court, across the highway from the Assembly, has single and double rooms, all with private baths.

2. JUNALUSKA MOTOR COURT. This is at Lake Junaluska but outside the Assembly grounds. Rooms with private baths for two and four persons each, most of which have kitchenettes.

3. SEAY'S MOTOR COURT, near Lake Junaluska, has double rooms.

4. QUEEN'S MOTEL. These are small cottages, each with private bath.

WAYNESVILLE, NORTH CAROLINA

5. OAK PARK MOTOR INN. This very fine court offers double rooms with private baths.

6. HAYWOOD MOTOR COURT. A de luxe court with double rooms and private baths.

7. WAYNEVILLA MOTOR COURT. This is a fine court with single and double rooms with private baths.

8. BROOKMONT MOTOR COURT. Spacious court with cottages and private baths.

MAGGIE VALLEY

Maggie Valley is a beautiful area and a tourist center. Its extent is from two to six miles from Lake Junaluska on the highway leading into the Great Smoky Mountains National Park. The Assembly can be

reached in a few minutes by automobile. The courts listed below are all of the de luxe type. The postal address is Waynesville, North Carolina, R.F.D. 2.

9. DELLWOOD HILLS COURT. About two miles from Lake Junaluska. All rooms have baths.

10. MEDFORD MOTEL. This fine court is in the Maggie Valley about four miles from Lake Junaluska. The large rooms have two double beds each.

11. PRESSLEY'S COTTAGES and RESTAURANT. These are in Maggie Valley and have cottages and rooms of various sizes, all with private baths. Some have kitchenettes.

12. RHINEHART COURTS. All rooms have private baths.

13. PLOTT'S MOTOR COURT. There are rooms with bath for two, three or four people, with couch-beds that can be used in addition.

14. PARKWAY COURT. About a mile from Lake Junaluska. A de luxe court with double rooms and private baths.

15. ROCKY WATERS MOTEL AND COFFEE SHOP. Located on a mountain stream at the foot of Soco Mountain at the eastern extremity of Maggie Valley five miles from Lake Junaluska. Double rooms with private baths.

16. SKYVIEW MOTOR COURT. This is not in Maggie Valley proper but on Soco Mountain. It is about six miles from Lake Junaluska. Double rooms with private baths, and some kitchenettes.

17. WOODIE'S MOTOR COURT. A small court five miles away. Rates are more reasonable.

ASHEVILLE

Asheville, North Carolina, is twenty-five miles from Lake Junaluska, over a fine four-lane U. S. highway. The leading hotels are the Grove Park, Battery Park, Asheville-Biltmore, George Vanderbilt, Asheville, and Langren.

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